The Shame of the Neighbors

By ERIC GILL

Once upon a time, a few years ago, there lived in South London, in Bermondsey, two women. They had lived at loggerheads for a long time.

We may suppose that both of them were in the wrong. We may suppose that one was more in the wrong than the other.

Perhaps one of them was an old hand at wrong-doing and the other more of an upstart.

Perhaps the old hand had a sneaking regard for the virtue she didn't practice—but the other, the upstart, was more bold and actually denied the very principle of virtue.

I do not know of a thing that they were always quarrelling and abusing one another.

At length it got so bad that the upstairs lost her temper and threw a piece of the old plate at the upstairs and all for the love of thee and thy cross, knowing that in this way, I shall gain the promise both of this life and of the next.

Cardinal Newman.

Vol. VIII. No. 11

EASY ESSAYS

By Peter Maurin

For God’s Sake

1. Honest to God

One of the slogans of the Middle Ages was “Honest to God.”

2. We have ceased to be “Honest to God.”

3. We think more about ourselves than we do about God.

4. We have ceased to be God-centered and have become self-centered.

For God’s Sake

Fr. Denifle

1. Fr. Denifle was an Austrian Dominican.

2. In 1872, he delivered four sermons in Austria about “Humanity, its destiny and plans to achieve it.”

3. Translated by a priest of the Franciscan province, these four sermons were published in America about 1890.

4. Fr. Denifle emphasizes that having forgotten God, we cannot realize our own destiny.

5. God has not forgotten man, but man has forgotten God.

III. American Founders

1. The American Founders came to America to serve God.

2. We forgot the thought of God.

3. How God wants to be served is no longer taught in American schools.

IN THE VINEYARD

2. Lifelessness Is Loveliness

By JOHN J. HUGO

The masses have been lost to the Church. These shocking words, spoken by a less a posteriori Pope Pius XI, are by themselves sufficient to dispel any illusions that we cherish, concerning the efficacy of our apostolic efforts. They do not mean loss of a real number, but the real number is so large that no figure can give the idea of how vast the problem is. The Church, if it wants to save souls, has got to get prepared for the task and the Church, if it wants to save souls, has got to get prepared for the task.
First of all we want to explain what we do and if you have leisure time, never hesitate to come and sign up as a volunteer at the Catholic Worker office.

Appreciation
Food we have been storing, too. The beans Mrs. Hower caused were given to us by the monks at St. Anselm's Abbey in Manchester, N. H. We picked as many as we could and are drying what we were too ripe to eat. Before that, Bob Knoblock and George Mathews picked 75 pounds of blackberries which now fill 36 quart jars. Tomatoes given us by the Catholic Workers at Easton have been jarred for the winter, and our root cellar is well filled with potatoes and onions also from Easton. Our garden has been so good this year that we have been allowing the sheep and soakship coat sent from the Farming Community at Oxford will be worn by men and young in the camp.

Economy
Our efforts to support ourselves here will be of double aid for hard workers. Food for 20 hard-working government workers. Last week we asked the American Friends Service Committee to send us some men from their New England camps to make up the necessary work crew. They gladly assented and we visited the friends camps in Royalton and Petersham, Mass. Four men from each camp volunteered to come and help us. They should be with us by the time this is printed. We appreciate most the help and genuine interest in coming to our assistance.

The day after we had accepted the eight volunteers we received a notice that seven Catholics were assigned to report on the 24th. They had had a good sized camp if they all arrive.

Wines from Stoddard Civilian Service Camp
Maryfarm, Easton, Pa.
A strong peasanat is the backbone of civilization and culture. It may seem farfetched to the immediate-minded, but we must offer a hard-won kind of peace, laboured years on the land.

Lif e on the Land
A Road to Peace

Wit ness it now on Russian battlefronts and on scenes of famine in the East. It is a living sacrifice. It is a human being, not figures on a ledger of words on a page of local notes.

The machines that enslaved men finally took their lives. Work for peace is double-edged. His higher faculties cramped, forced into inactivity, his life narrowed to a mechanical existence in a purely material environment. This work-a-day world is not punishing enough.

There come greater persecutions and about every twenty years, the destruction of workers and the machine products helped to be used against us.

Horses and Chariots
Smooth, glossy on the outside, this system is really broad, deep and endless. Future victims stand by and applaud now at our defense work, and in the United States.

We will out-mechanize the mechanized, they believe, and win our secu- rity. We will purchase tremendous resources of iron, coal, etc. Number these among them. Not a leaf, not an ounce of our horses and chariots in which we would dare to trust.

There is no way out of the combined constructive efforts of all men of good will, Voluntary elimination of goods in common, handicrafts and agrarianism, and production for use instead of the techniques and means, in general, of profit, hoarding, in- structing a new social order.

Production for use can stamp the mechanized, and hang on in their greed for continual profit and expanding markets the third world of workshops, tools, and labor and its products voluntarily, men today can stand the rise of the usages which bring about modern wars. Greed for commerce and its fruits is a tool to the chariot as it was to the Roman carriage.

As you know, we have been having our difficulties. For a long time we have had a few men in camp to justify the Catholic Worker in paying a man to support the work. We have had men who are delayed because of their classifications a large percentage of the time, and are not working for other reasons. Hardly more than 15 per cent or 20 per cent of our A.C.C.O. members have come and sent to camp. We have had only six men for the last month.

But by the grace of God we have kept going. Two weeks ago we were told to provide a work crew of 10 men so the Forest Service could get us started at the Epistle and Gospel for the

Read Joshua 6 and Judges 6 and 7 for a Philosophy of War

October, 1941

Larry Heaney.
**Meetings Now Held At Catholic Worker Every Wednesday**

From the middle of October through the winter, we will have our usual meetings in the store at 115 Most Street where we meet during the day in the mornings. These meetings have been going on for the past eight years and attending there are a small nucleus of faithful friends who like to get together once a week to discuss the topics discussed. However, we would like to invite in those of our readers who would like to volunteer their help in distributing the Catholic Worker on the streets of New York. We could try to make it possible for at least one person to be found on any given day in almost any well-lit neighborhood.

**Stanley Asks for Street Sellers to Spread Paper**

The importance of the Street Apostolate can never be too strongly stressed. It is a pity that so many of our people are not familiar with it or interested in it. We'll try to hang on to chairs as long as we can. However, we would like to get as many of our readers involved as possible in distributing the Catholic Worker on the streets of New York this winter.

Many of our readers have joined the Subway Apostolate. This consists in distributing copies of the paper in subways, buses, taxis, cars as they travel from work and then from shopping. Others leave the paper in waiting rooms and bars and bars.

Then there is the Remailing Apostolate. This consists in re-mailing to all friends and well-wishers who have sent us copies of the Catholic Worker that have been returned by the post office. Many of our readers have had many friends contact them about this and others have written to us expressing their appreciation.

St. Thomas the Apostle

**that their duties toward their child-workers begin and end with the großen and minor needs of their workers.**

Amidst the instances cited in the report were:

- A 13-year-old girl was permanently scarred because of the employer's custom of sending the children into a truck to transport them to a farm. No seats were provided and the truck was left open for them to sit on the side of their face.

- Charges were filed against a foreman accused of giving improper advances to small boys employed on the farm. A 12-year-old boy working in a covered field said that another boy asked him if he was good at baseball.

- A 12-year-old boy was attacked by the owner of a farm in a serious act of violence. The boy, named Joe, was beaten with a sledgehammer until he was unconscious. He was later taken to the hospital where doctors said that he would need surgery.

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**Bishop Muench:**

*No good Christian can want war.*

**PATER NOSTER**

"Give us this day our daily bread," we pray,
And then proceed to eat that which pays
By the poor and the races break.

To hurdle fence and hedges in money's chase.

"The Lord helps those who help themselves," we know,
That if we toil we shall soon know.

And so we worry and toil, moan and cry
To gain the things in life that we desire.

Innocing what we spoke with bended head,
"O Lord, do give us our sweet daily bread,"

That diet then and now are not the same.

We cannot live on caraway and crust,
For the palates of the workers must consume
To keep our figures in the trim
With vitamins X, Y and V for vim.

So we see the machines roll and roll,
But caviar or shrimp from so far shawl.
We catch all fish today that swim the pool,
The poachers have got all the fish of a fool!

And so for wees to the future hawk the bait
And mother from the rooms is solely.
In May we store the gold for next May's threat
We worry, hoard and slave, and sweat, but yet
We catch the crumbs, head-ach head
And say, "Give us this day our daily bread."

P. T. O.

Stanley Asks for Street Sellers to Spread Paper

**The Least of These**

**That they should have the power to bring**

*Letters from Harrisburg*

Having the very best opportunities to improve their lives, they were still not able to succeed. They were told that they were not worth more than five dollars a week. They were beaten, physically and mentally, and their lives were ruined.

**The Catholic Worker**

October, 1941

**THE CATHOLIC WORKER**

**PAPER THREE**

**Tobacco Road**

*Not Just a Play In New England* (Continued from page 1)

whether or not such a practice has been followed.

"Elaborating his charge that conditions were 'a menace to the health, morals, safety and general welfare' of the children, Commissioner Danaher wrote:

"Inadequate transportation facilities is the general rule. One employer refused transportation for children who could not work because of weather conditions. He was willing to leave them 10 miles from home, to find their way back as best they could. This employed 50 children who were grossly in refusing to work in the rain.

Brutal Loosene

"Feeling that it is generally at low level, with children being buffeted around, coughed and belched and fed a diet which could not persist for a single day in any well-lit regular factory.

"Inadequate drinking and toilet facilities exist in many places. This is not the case with many operators who have them.

"The Catholic Worker Program.

St. Thomas the Apostle

that their duties toward their child-workers begin and end with the großen and minor needs of their workers.

**AN APPEAL**

This is an appeal for clothes, for toys and games for the children of the Catholic Worker. The last cold days will be upon us and the Porto Rican children will be coming to St. Anthony's Center in droves seeking warm clothing. Mittens, hosiery, underwear and shoes are especially needed.

Then, too, we would like toys and anything else that the children can use. We have a lot of good books and games that will be used by the children during the period when the schools are closed. We would welcome. Above all the center needs a statue of good St. Anthony, the patron of the sick, that was stolen four months ago.

When the first bitter winds begin to blow, we think of the Spanish and Latin American children, ill-fed, ill-clothed, that are coming into Harlem and send us the clothing that you no longer need. Send packages to 1812 Most St., or to the director, John Fleming, St. Augustine House, 1812 Lexington Ave., and may God bless you.

Leonard Augusti
Conscience

(The following is the first of four instructions on conscience from "Meditations" by Bede Griffiths. We will run the others in succeeding issues.)

(I) Catholics, just because of all their efforts to secure Catho­lic education and a Catholic atmosphere for their children, must admit that conscience can be changed, trained, developed.

We protest that it is possible for the consciences of children brought up under non-Catholic principles and with non-Catholic ways of regarding life and its obligations, to become distorted and even destroyed. All the promptings that are right and nor­mally the very sources that may become hope­lessly obscured, and their fine delicacy so blunted as not longer to produce that feeling of shame and moral reprobation that should at least follow an evil deed. No doubt there are certain principles that are so fundamental and elementary that it is very easy for them wholly impotent—such, for example, would be the rudimentary idea that a man should do to others only what he would wish them to do to him.

In varying forms this idea seems to be of universal acceptance, but other such and equally primitive conceptions and suggestions have been lost through a hardening of the perceptive faculty of the soul, comparable only to the loss of all feeling produced by a burn, which hardens the skin and deadens its perceptive power. Thus by everything that we proclaim, we show that we Catholics regard the conscience as something not definite or stationary, but easily affected and capable of education and refinement.

(II) Conscience, therefore, is subject to influence; hence it cannot be a mere collection of principles. Sometimes in our conversations we speak of a man of conscience as "a man of principle" as though the two things were necessarily the same, whereas they are quite distinct. Principles are unchanging, whereas conscience is alive. Conscience is more accurately what the poet has hinted must first of all be inherent before it can be cultivated, but which assuredly requires cultivation. Left to itself, it might go off into all sorts of wrong paths. It needs to be taken in hand by someone who has both judgment and tact, and who has the opportunity to influence it. Con­science is always changing, always fluid, so that we do things today that our conscience is silent about, whereas tomorrow it may furiously upbraid us for even thinking of them. I have, then, obviously to train my conscience, for of itself, except in the very scarce instances which are not many, it is not trustworthy.

There are souls, indeed, that are naturally Christian, but how to have a false conscience, and it is possible also that this false conscience is that we are responsible for conscience itself. To see, therefore, whether or not my own conscience is there are three such sources: (a) the principles of the natural law, such as justice, truthfulness, etc., dictates; (b) the principles of the supernatural law, laid down in faith and morals by the Church as representing the teaching power that Christ left to continue His work; (c) the actual life of our Lord, which takes in concrete form the abstract principles that the others profess.

In the first two we see simply how life should be lived; in the last we can see it actually lived. These separate dash about the face. Teresa is going down to sprinkle the baby one with flour powder every now and then at she says the pests are starting the poor kitten's growth. In the back of the house there is still another street, to the rear of a Baxter street house, and there is a turtle and a "Pale faced cat" with green eyes. This describes her, who live under some privet hedges which grow fairly high in the other manner. One of Peter's whole program of peaceful change.

That other talk "write, and he is a born teacher. Sometimes he has days when there is no conversation, and then other days there are scores of them, coming and going, and staying long enough for a real visit.

Just Sunday a conscientious objector came up to New York from Philadelphia to talk to Arthur Wright. He was at the camp in New Hampshire, but Arthur being on leave of ab­senteeism, he was either by himself, or else, he stayed to talk to Peter from one until eight in the evening over the real conversation—but I was not there.

When the young fellow left he had clutched a number of books under his arm. He had had a real lesson, an outline of history, and a fresh be­ginning of study and an im­petus for a future study for the pursuit of wisdom.

Yesterday was a good day but such a day as we had had too many visitors and all of them at once. Each time a visitor comes, another friend came in, and introductions had to be gone through. Then there were occupa­tions in thought, in conversa­tion—I looked for a regular class room, where Peter could sit at a desk, and start with one, and go on and on, and out of curiosity I was in as much as they had been late for class, and there would be no time to talk.

That would probably be Peter's idea of Heaven.

The Anaconda Copper company is owned by Catholics and there are Catholics in its management. The largest copper mine in the world is in northern Chile and employs 5,000 Chileans who are paid ten dollars a month, equivalent to a third of a dollar in American wages. Between 25,000 and 30,000 Americans have the office jobs and receive very high sal­aries. Some of the foreign crews have no idea that they are in a mining camp, and they regard the natives, a mixture of Spanish and Indian, as animals, and the foreign crews have no idea that they are working in a mining camp, and there are many accidents and deaths in the mine and every two or three months there are scores and then forty or sixty are killed once.

Not in a city of miners, and they do not earn enough to live on, for the sake of children or to leave the life they are living. It is a short...
Lifelessness Is Lovelessness

The Catholic Worker

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Page Five

of time may suggest that the level of spirituality there is quite high, but when the figures of the number of groups or society of men.

If such a group does not show sufficient activity, it may lose the vitality of a group or society of men.

Besides, even in the case of the few, the number of their devotions may give no clue to their interior dispositions; and therefore, such devotions are often secret, intangible, and conditioning

the divinity of Jesus. Therefore, with the Church we pray to the Father that He will make us "doves in the divinity of Jesus who became a partaker in our humanity, namely, Jesus Christ, Our Lord." There are two points to grasp here. First, Jesus, in His divine nature and person is life, is identical with life, the source of life; "I am the life" (Jo. 14, 6). Secondly, He communicates this same life to us through the Holy Spirit, so that we may have life, and have it more abundantly. (Jo. 10, 10)

God Is Love

God, then, is love. Likewise, "God is love." (1 Jo. 4, 16)

As our supernatural life is a sharing in eternity, so our love is a sharing in the infinite love of God. In this matter of supernatural love, there is a condition parallel to what we noticed in connection with supernatural life: first, God's love; secondly, this love is communicated to us by Christ Himself: "the charity of God is poured forth in our hearts by the Holy Spirit who has been given to us." (Rom. 5, 5)

Consequently, to be endowed with supernatural life is to possess supernatural love.

As physical life is manifested in the activity of man, so supernatural life makes itself manifest in love; and life is strong in the measure that love is abundant.

For life is given to us in grace, and grace, if we are delicate to its attractions, would unite us more and more intimately to God. Each act of love is a manifestation of this. For the love of God is not a mere natural exercise of the human will; it is more than that. We create within ourselves, as of ourselves; it is a gift, a real participation in the supernatural life of God. Of course the fact that charity is a gift of God does not exhaust the dignity of the saint, but our human action is also necessary to effect these highly desirable ends.

From a point we have established two things: first, that our efforts are a failure, our or the branches of grace; secondly, that to see and study this condition, we must know something of the supernatural life within the individual, and finally, whether they are able to retain this incalculable grace, we must have a knowledge of its properties and effects, so also can we recognize the presence of spiritual life by its properties and effects.

If we would know whether a group is spiritually alive, we must observe whether the members have power and action, whether they are daily renewal of interior life in the soul of its members, bringing about in them supernatural growth in virtue, and, finally, whether there is present the power of reproduction.

While all these properties are of use in estimating the condition, the last, one in practice, is of the greatest value in distinguishing the vitality of a group, since productivity is something that cannot be easily measured. All living things have the power to reproduce themselves, and the lack of such power indicates lifelessness. Of course every individual may not have this power, but the spirit as a whole must have it. So also, in the spiritual order, while it would not be safe to base any judgments on the visible fruits of the individual, since great saints have produced.
That the neighbors looked on,
That the neighbors did not separate the fighters and insist
That the neighbors did not stop the fight,
That is the most frightful part of the story-
Such a picture as I have tried to place before your eyes is, in
Here is no David and Goliath—no "thin red line of heroes."
What is the peculiar horror of that Bermondsey
And when nations fight nations, it is no longer the more or less
And it is like that in war today:
I say we see a

Workers Tell of Beatings by Masked Men
(Continued from page 1)
possible internal injuries. Both were in a condition of excitement for their beliefs and who It was about eight years ago

School
It was about eight years ago that

The Land Question Keeps Bobbing Up
His Holiness, Pope Pius XII, in his Pentecostal Sunday
radio broadcast, called attention to the land question, noting the basic social and moral
issues involved.

During the Catholic Rural Life Conference at Jefferson City, Missouri, on April 24, a session was devoted to "Land Tenure & the Farmer," the speaker being Dr. Harry Gunnison Brown of the University of Missouri and the Catholic Worker, S.J., of St. Mary's College, Kansas.

"Georgianism"
Some months ago the Rev. Fichter had a brilliant article in the Catholic Worker, "The Revival of Georgism," in which land reform again was the keystone one can imagine from the title.

But even more significant than the factual and moral exposé and the historical
conclusion heard here, there and everywhere of the land question
is a providential one. The current of thought seems to
have shifted somewhat from a group of followers of Henry George, about which we are bearing more and more.

The school has no political
ideology and even avoids any semblance of one through
couraging the organization of its graduates. Of this school it can be truly said that "education
for education's sake" is the
idea.

The textbook, as might be expected, is Progress and Poverty. But the school does not even allow the student to purchase a book. They advertise the fact that the book can be obtained in every public library for one dollar on this 571-page volume, because the school's price is possible only because of subsidization or endowment.

The school is the CATHOLIC WORKER to call the attention of our readers to its organization. The book is placed in our hands a number of copies of the book for the students to decide if they are interested. Anyone interested in taking the course can enroll through this publication. Those who desire a copy of the textbook for their own use, Progress and Poverty, will have one delivered postpaid upon receipt of one
Conscription and Liberty. This is a five-cent pamphlet that can be obtained from the Youth Committee Against War, 22 E. 17th St., New York City.

This pamphlet will be of interest to everyone, who ever degree, to participation in war and conscientious objection. It contains information for the man who will accept non-combattant service in a church army, and for those who will accept service in a civilian camp.

The following fact that all the civilian camps are run by religious groups, but there are some who believe that we should not profess no religion but accept the hospitality of the camps. So there are still very vital issues of our life are being discussed. I do not mean war and resistance to it, but man's nature and his destiny.

There are also objectors who will always have to deal with the question of war and its exemption clauses and who go to jail. This is a five-cent pamphlet will be interesting and informative.

Storm Over Bridges
by Leo Huberman. Printed by the Harry Bridges Defense Committee, 593 Market Street, San Francisco.

There has been a discussion as to whether or not there will ever be religion and this is certainly true. But there are plenty of them who have admitted the possibility of this war, it is scarcely possible to expect any definitive action in the direction of the restoration of morality and the recognition of the inalienable rights.

Christmas Cards
by Adé Bethune-Betty Clemens-Mary K. Cinegan-Mary Kienzen-Dorothy Schmitt

50 cards and envelopes---1.25
50 large cards and env. ---2.00

Sample Set:
30 assorted cards and env. ---1.00

20TH STREET NEWPORT, R.I.
One thing prevents us from enjoying the peace of these sunny hills: it is the knowledge that the world does not know peace. And yet if we search for it in these war-torn places, we may find peace.

Peace-bearing cells have to be started in all countries, communities in which little German children are marked by the Stations of the Soul of our children. You have never seen a more destruction, and longer. We can look with gardens when we started this green, though it is late in the season. The ripening process proves convincingly that the word of Jesus will conquer the world.

And now that this Christian faith is professed, used as a cloak to hide greediness and avarice, to be a cloak to hide the soul of the world, it will be from the peace small groups of people that the word of Jesus will be revived.

Thus we pray for peace and persistence of our faith, while the sun brings forth more green, though it is late in the season. Life processes seem to be repeated in our hearts. We had little knowledge of these gardens when we started this spiritual journey. And they grew, and we, ourselves and many others this summer, and we can look with pride at what we have done.

And they have grown so convincingly that the earth of the world can bear fruit, and we shall be fruitful, and we shall multiply, and we shall make peace, and we shall make peace, and we shall make peace, and we shall make peace.

And yet in Europe millions from all countries are waiting for us. Many of the little German children have never seen a plate-full of good, healthful food in all their lives. Most of the well-fed Americans cannot think of anything else but thinking of bringing more death, more destruction, and longer famines to be in Europe. But war will give birth to war, and this continent will be reviled.

Yet peace will give birth to peace, too, and that is why we will have to put our hope into our lungs and plant it into the souls of our children. You should see the live rosy babies with their bright eyes. How can such purity be destroyed ruthlessly? Man has to be placed into their homes, or they will not grow up as children.

Here on these hills, which are marked by the Stations of the Soul of our children, we have the chance to grow into disciples of our Lord.

It is great satisfaction from the successful visit of my Mother. She has lived under the most varying circumstances, and has lost the belief that there is any security in saving money and securing wealth. And she can imagine that there might be security in the land and in our solid faith.

Mother would sit in front of the house with her knitting, watching the children and the peculiar friends, Pete, the crow, and Mary with the big dog, a brown and white collie, that will lie down peacefully, and often let her him, pecking stickers from his fur. Once Pete found a bone, and they were interested, and all the charm of the act did not persuade him to eat the apple, and the crow finally ate it for spice.

We should make a film of those two, and also of the little goat in the barn, who plays with the kit.